THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. Oh, let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. My defence is of God, which saveth the upright in heart" (Ps. 7: 8-10).

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THE USE OF THE TONGUE.

STUDYING the third chapter of James' epistle you will find the whole chapter is taken up with the subject of the right and the wrong use of the tongue. "The tongue is a little member," we are told, and "boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity." Here the tongue is likened to a fire. Every one knows the damage a fire can do. Just a single spark, and life and property have not only been endangered, but entirely lost. "Fire is a good servant, but a bad master," and so with the tongue. Control it, and it becomes a power for good; let it run on at random and who can gauge the mischief it can work? How many a good character has been tarnished, how many a reputation lost, by one single word. None know this better than the "Mormons," the modern covenant people of God.

I am not now speaking to the world; just for a short time, I would forget the world outside. As saints of God, as my brothers and sisters whom I love with a whole-hearted love, I make the appeal to you to follow the teachings of the God we serve and to love one another. That is one principal thing that God requires of us, just to love—to love Him, and to love each other. "Time is short and life is fleeting." God has granted to us a great and glorious blessing, even the revelation of the things that be of Him. We see many things as they are. No longer is the cloud of darkness and doubt overshadowing our minds. The future to our view is not left in uncertainty. We know whose we are, and whom we serve. Are we serving Him with every fibre of our being? Are we

doing all that is required of us as saints of God? "Little children, love one another," said the apostle of love. What does that mean? Think! we all have some being on earth whom we love, there is one at least to whom our heart turns, as the flowers to the sun. How does a faithful wife deal with the husband she truly loves? In his presence she gladdens his ears with words of love and cheer, when he is absent her thoughts of him are full of kindness, her heart is filled with prayer to God on his behalf. No unkind word ever crosses her lips to him, glorying in his presence, filled with joy because he is near, happiness fills her heart, and gentle words dwell on her tongue. In his absence her thoughts of him are good and holy, and if his name be mentioned, she tells out all the good she knows. Even so should we deal with every saint of God. We should pray for each other. You pray for me, that God will help me, as I ever pray that God will bless and help you, and you will find your heart will be so filled with loving thoughts there will be room for nothing else.

"Be ye therefore perfect," said Christ, and James tells us how we may reach perfection. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body." Control the tongue and all else is easy. It is often stated that perfection is not possible in this life. Why not? Is it an utter impossibility to curb the tongue and speak only loving words? Is it a hard thing to love one another? Follow the dictates of your heart. There is not one amongst you but has love in his heart; then speak it out. Why hide it? Why wait till the day is past, and then spend the night in vain regrets? I am speaking to the saints of God, to those who know and understand. How many of you have stood by the death-bed of a friend? How many have had loved ones who have passed away into the great beyond? Did you learn no lesson as you stood beside them when they lay on their beds of sickness and death? This life is a school where we all have lessons to learn. Not long ago I watched by the death-bed of a friend, and there I learnt that when our friends lie helpless before us, in the last great fight between life and death, it is too late to speak of love. Listen to the words of warning. Whilst we are well and vigorous, whilst the opportunity is given us to live and love, let our lips take upon them just these simple words, "I love you." A child says them, why cannot we? In God's sight we are all but children and He says, "Except ye become as a little child, ye shall in no wise enter therein," i.e., (to heaven). Do not wait till the coffin-lid closes over your loved ones and then shed bitter tears—tears, not so much that they have departed, for death is not terrible to the loved of God, but tears of regret—regret that the words of love were withheld until too late.

In the fourth chapter of his first epistle, John tells us that "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God

whom he hath not seen." If we cannot live together in love and unity here, how are we going to do it in the great beyond? If there is to be contention and strife amongst us, how are we going to stand? "United we stand, divided we fall." We have this great lesson to learn sooner or later. If not in this life, then in the next. The day will come when we also must die. Are we going to waken up as angels? Why, no. When you and I wake up in the next world, you shall still be yourself, and I shall be myself. We shall have altered none from what we were when we left this life. We take the very same nature with us, we shall have just the same weaknesses to contend with as we have here, and we shall have them to conquer. We ourselves have got to make ourselves perfect. What faults we have not conquered in this life we must conquer in the next, then why not do it now? Perfection is only arrived at when we have learned to control one of our smallest members, when we have learned that as a man thinks, so he becomes, so he speaks. When I love you and you love me, when we have learned that one's significant duty lies in the practice of the unwritten law of courtesy which bids us say nothing in a person's absence we would not say in his presence, unless it be words of approbation, then we are well on in the high road to perfection.

The secret of it all lies in the thoughts of our minds. Think well, and you will speak well. "Don't look for the flaws as you go through life, and even when you find them, it were wise and kind to be somewhat blind, and to look for the virtues behind you." As sure as you look for the flaws, you will find them. We all make mistakes; but love is blind, we are told, so let us get into the habit of seeing only the good points, and our hearts will soon overflow with joy. There is one thing in life which has always puzzled me. I have heard people speaking of one who was absent, speaking in no way kindly. I have known that one pass into the great beyond, and instantly every tongue has had some kind word to say of him; it has spoken of some kind deed done, or of some good or noble quality remembered. Why did they wait till he was dead before they mentioned it? It always pains me when I hear one saint say one single word against another, and I feel sorry, not for the one spoken against, but for the one speaking, because such an one is not following the teachings either of the Church to which he belongs, or of Christ. What says one of our hymns?

> "Nay, speak no ill, a kindly word
> Can never leave a sting behind;
> And Oh, to breathe each tale we've heard,
> Is far beneath a noble mind."

Ah! we have only a little while to stay, only a short time to be together, then in that little while tell out all the good you know,

and leave the rest to those whose feet are still treading the broad path. Kind, gentle words alone become the chosen people of God.

Do not think I am advocating wrongdoing. Do not think for one moment I would countenance it, for fear of giving pain. Sometimes it is necessary to wound in order to heal, and the wise man said, "There is a time to speak, as well as a time to refrain from speaking," and after all, "the wounds of a friend are better than the kisses of an enemy." When one of you sees me doing what you think contrary to the laws of God, I would think more kindly of you did you come and tell me of my fault, than if you passed it by; and therein lies the right use of the tongue, then is the time to speak. Turn to Ezekiel 3: 17-21, and there you will find that we can commit as great a sin by silence, as by speaking when necessary, but—here is the secret. When you see a brother or a sister doing that which is contrary to the teaching of this Church, and therefore contrary to the laws of God, go to that one, and, with love in your heart, in the spirit of humility, meekness and love, point out wherein he errs and plead with him to turn from the error of his ways. Go to the one concerned, and tell him of his fault; but do not tell it to another brother or sister.

"If you are the first a fault to see,
Be not the first to make it known."

To a brother or a sister speak as to your own soul, of him say nothing but what is kindest and best. Christ said He was going to heaven to prepare a dwelling place for us, but let us not forget that we ourselves, by our words and actions, are sending to Him the material out of which He is building our mansion. James tells us that every thing on earth can be tamed and hath been tamed of mankind, beasts, birds, serpents, all have been tamed by man, the only thing that remains untamed is the human tongue, and this can no man tame. No. No man can control another's tongue. We ourselves must set a watch on that, and see to it that the tongue that is used to bless God is not also used to "curse man, who is made after the similitude of God." And after all, we are brothers and sisters; and hence, when we have said our worst, we have been speaking against our own; so let us

"Speak gently of the erring one,
Oh, do not thou forget,
However darkly stained with sin,
He is thy brother yet."

When Christ dwelt on earth, His voice was ever raised against evil and wrongdoing. He spoke ever to those concerned, as witness His words to the Pharisees; yet, when the woman was convicted of sin, caught in the very act, all the Divine in Him rose to shield her, and to her accusers He spoke these words, "Let him that is without sin amongst you first cast a stone." Low let our

heads be bowed, who are we that we should point out faults in others? We have all sinned, we all fall short of the glory of God, let us then pause and think ere our tongues condemn another. Remember what Paul says:—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 31-32).

MOLLIE HIGGINSON.

OBSERVATIONS OF UTAH AND "MORMON" SETTLEMENTS.

To the Editor of *The Deseret News*:—

As a representative of the Human Culture school, and also of the *Character Builder*, I have traveled and lectured in forty-five of the "Mormon" settlements during the last four months, and as a keen observer and character-reader and student of moral and social conditions of the people of every clime, I would like to express my feelings and opinion with regard to the people of Utah. I have lectured on "Human Culture," and character-building subjects before the students in some of the academies, high schools and public schools. I have addressed parents' classes, priesthood assemblies, preached to the churches at the Sunday afternoon meetings and the Young Men's Mutual Improvement Association, in the various settlements during this tour, and therefore I have had opportunity to study the character and observe the conditions and habits of the people, young and old, together with the country in which they live. I have given over one hundred lectures and addresses during the tour. I have got near to the people; I have visited many of them in their homes, and conversed with fathers, mothers, school teachers and principals of schools, business men and young people. I have lived with them for four months and been entertained at the hospitable boards of bishops and counselors of the "Mormon" Church, and I must say that the knowledge I have gained first hand of the physical, moral, social, industrial, economic, mental and spiritual conditions of the "Mormon" people, as compared with other sections of the Christian church and community, will compare favorably with any I have seen.

Their physical condition is above the average. There is no doubt but that the hygienic and temperate rules of life as is indicated in the Word of Wisdom, which is conscientiously and religiously carried out by individual members, is the principal contributary cause of this comparative physical excellency. They not only religiously abstain from intoxicants and narcotics, but also from tea and coffee, and though not abstainers from flesh food, they are taught to eat sparingly of this kind of diet, and I observed that

this is conscientiously followed by the people in the homes I visited, and at whose table board I was so hospitably entertained.

The moral standard of conduct and character will also bear investigation; character, and not money or position is the credential necessary for eligibility to office. A man is more universally valued for what he is and not for what he has amongst these people than obtains amongst many of the communities.

There is also a natural spontaneous spirit of chivalry and becoming chastity existing amongst the young people of both sexes. Young men are tanght to guard the virtue of their sisters as a sacred trust, and the violation of the law of chastity is regarded with great aversion and more criminal than (next to, Ed.) mnrder, conseqnently, illegitimacy is much more rare amongst them, especially is that so amongst the settlements that are exclusively made up of "Mormon" people.

I have observed, too, that the young people are trained in habits of self-helpfulness, self-reliance, self-control; they are, as a rule, very industrious and hard working; most of the communities are self-sustaining, or nearly so. They grow their own food stuffs, grain, fruit, vegetables. They breed and feed their own poultry and cattle, and kill their own meat fed on their own farms.

Over ninety per cent of the people in most of the settlements I visited own their own homesteads, and they own lots of land, and many of them are studying now the improved methods of farming and are becoming experts in intensive agriculture. This is a very promising feature. The agricultural colleges are doing good work in this direction.

Moreover, I have been struck with the fact that every man is given a fair and almost equal opportunity for enjoying liberty and a living, and have seen more of the real spirit of mutual, brotherly helpfulness and fraternal association during these few months than I had seen in my whole life before.

Their remarkably effective and exemplary system of tithing is one which is commendable to every church in the world; this is absolutely voluntary and not coercive in any sense whatever, and there is such an active conscientious exercise of this voluntary spirit of systematic giving, that enables them to take care of their own poor, which is administered in such a way as to prevent as far as possible the idea of pauperizing or degrading charity. This is administered through a well organized Relief Society. There are comparatively few drones and parasites among them.

I have been deeply interested as I have studied the character of my audience in each town as they have sat before me, as expressed in face, features, and form, to observe the intelligence, enthusiasm, interest, and pleasure that most of them, even the older ones, take in life. They evince the fact that most of them have seen the wisdom of having a purpose in life, and know somewhat of the power of a grand ideal.

It has been a painful experience to me many times to observe the aimless, listless, hopeless expression in the faces of the average crowds who throng the busy thoroughfare of our large, congested cities, and this experience has been quite a relief and a variation, and has indicated to me the fact that the "Mormon" people have somewhat solved the problem of poverty, of unemployment, of the back to the land idea.

As to the country or State of Utah, I consider there is promise of a grand future before it. The climatic conditions are inviting and encouraging to those seeking a country which is free from the extremes of temperature and storms. It is bracing and healthy. Its vast area of virgin soil of a very fertile character, cries out loudly for men, women and children to come and dig, plant, sow and reap —changing the desert into a garden and making the wilderness blossom with the rose, and the fruits of industrious cultivation.

Liberty and a living is awaiting thousands of starving poor, if only they could be marshalled on to this land of promise under well directed and organized conditions such as have been carried on under the direction of the officers of this marvellously organized Church of Latter-day Saints.

It will be my pleasure when I get back to England to speak of the experiences I have had in Nevada and Utah, and with the "Mormon" people and settlements.

JABEZ HAIGH,

Lecturer, author and character-reader, 64 Richards Street, Salt Lake City.

OUR BROTHER'S BLOOD.

THAT thousands live and die in the dim borderland of destitution; that little children wail, and starve, and perish, and soak and blacken soul and sense, in our streets; that there are hundreds and thousands of the unemployed, not all of whom, as some would persuade us, are lazy impostors; that the demon of drink still causes among us daily horrors which would disgrace Dahomey or Ashantee, and rakes into his coffers millions of pounds which are wet with tears and red with blood; these are facts patent to every eye.

Now, God will work no miracle to mend these miseries. If we neglect them they will be left uncured, but He will hold us responsible for the neglect.

It is vain for us to ask, "Am I my brother's keeper?" In spite of all the political economists, in spite of all the superfine theories of chilly and purse-saving wisdom, in spite of all the critiques of the irreligious press, He will say to the callous and the slothful, with such a glance "as struck Gehazi with leprosy, and Simon Magus with a curse," "What hast thou done? Smooth religionist, orthodox churchman, thy brother's blood crieth to Me from the ground!"—DEAN FARRAR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 7, 1914.

EDITORIAL.

DISCERNING OF SPIRITS.

"COVET earnestly the best gifts * * * desire spiritual gifts, but rather that ye may prophesy," was the admonition of Paul to the Corinthians. Through Joseph Smith the Lord stated the same thing in this way: "Wherefore, beware lest ye are deceived; and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given * * *," and again, "Verily I say unto you, I would that ye should always remember, and always retain in your mind, what those gifts are, that are given to the Church." This admonition differs from Paul's only in that there is no discrimination in preference of any gift of the Spirit.

"To some is given one (gift), and to some is given another, that all may be profited thereby * * *." "*And to some is given the discerning of spirits.*" This is a very splendid gift, and it is highly important that the Latter-day Saints seek earnestly to obtain it. Why? Because there are "many spirits which are false spirits, which have gone forth in the earth, deceiving the world." And Satan is directing their efforts. And besides false spirits, there are false Christs and false prophets and false teachers in the world, "who privily bring in damnable heresies, even denying the Lord that bought them."

The saints should know how to protect themselves from all such false spirits, and that they might not be deceived nor led astray by them: "Beloved, believe not every spirit, but try the spirits, whether they are of God. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." Now, the Holy Ghost is greater than all other spirits, and hath power over them. It is his special mission to bear witness unto men of Jesus Christ. And the discerning of all other spirits, both true and false, is a gift of the Holy Ghost. Whosoever seeks for and obtains this gift cannot be deceived so long as he exercises the gift in righteousness. By that gift the spirits can be tried and proven, and the good can readily be discerned and distinguished from the evil.

The natural man, one unpossessed of this gift, "receiveth not

the things of the Spirit of God; for they are foolishness unto him, neither can he know them, for they are spiritually discerned." If one have this gift, and walk in the light of it, he may be preserved from the "lusts of the flesh," which are but the workings of false spirits upon him.

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." By the gift of discernment, these works can be known to be evil, and thereby avoided. On the other hand, the "fruits of the spirit are these: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Other fruits of the spirit are diligence, virtue, knowledge, godliness, brotherly kindness, charity, mercy, sympathy, repentance, obedience, etc., "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

By this gift, not only can the spirits themselves be known, but the truth of principles and doctrines can also be discerned. "Seducing spirits and doctrines of devils" need have no terror for the saints who can discern them. The spirit of truth understands all things, and "searcheth even the deep things of God." By it doctrines of devils and doctrines of men can be easily detected. If any man come proclaiming himself to be Christ you may know he is false, for the Redeemer will not come again in mortality, nor as a mere man, but as the God of heaven in "great power and glory." If one comes saying he is one of the ancient prophets, you will know he speaks not the truth, for men will dwell but once upon the earth as mortals. The minister who represents himself as a servant of God, and who becomes angry and is filled with bitterness and hate and "breathes out threatenings" against the elders and saints, proves conclusively that he is not of the Spirit of Christ, but of the spirit of the evil one. He who comes in sheep's clothing, and grows furious with rage at the prosperity and progress of the followers of the true Shepherd, shows the fangs and nature of the wolf. Whosoever, with honied phrases, declares it is not necessary to obey all the commandments of the Lord, and that salvation comes through mere mental assent that Jesus is the Savior, and that works are not necessary; by the gift of the discerning of spirits you may know he is a false teacher. The man or the spirit that tempts you to do wrong, that seeks to persuade you that the Lord is so merciful that He will not charge against you your transgressions, nor execute judgment upon men for wrongdoing, that He will look upon your sins with compassion, and not hold you

strictly accountable for your words and thoughts and deeds, may be immediately recognized as a false spirit. The spirit of the Lord will protect us from all evil and "lead us into all truth." The spirits that insidiously whisper to us that it is not very wrong to absent ourselves from our meetings; that it is not important that we partake of the sacrament in worthiness and fellowship with the saints; that it is but a slight offense to neglect our prayers and to desecrate the Sabbath day; or to break the Word of Wisdom; and that to speak evil of one another and backbite our friends and neighbors are not grave sins, are among the chiefest deceivers of all lying spirits.

Yet there are some who entertain and associate familiarly with such spirits and follow their persuasions, not discerning their wicked nature and their desire to lead as many as possible astray. We sound a solemn warning to all the saints to yield to no such promptings and listen to no such whisperings lest they be lured to destruction.

Let us conclude our admonition to the Latter-day Saints, to seek for the gift of the discerning of spirits, with the words of the Prophet Moroni:

"Wherefore all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

"But behold, that which is of God inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

"Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

"For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

"For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge; for everything which inviteth to do good, and persuadeth to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him."

HYRUM M. SMITH.

MINUTES OF NORWICH CONFERENCE.

THE Norwich semi-annual conference was held on Sunday, April 26th, 1914, in the School of Music, 14 Rampant Horse Street, Norwich. There were in attendance: President James D. Thorne and thirteen traveling missionaries of the Norwich conference.

The morning session commenced at 10:30 by singing, "Hail to the brightness." Prayer was offered by Elder Joshua B. Stewart, Jr. The sacramental hymn, "How great the wisdom," was then sung, the sacrament being administered by Elders John L. Nelson and Joseph R. Pendrey.

President James D. Thorne welcomed all to conference, and expressed his gratitude at the spirit of unity in the branches. He then spoke of the blessings derived from obedience to the gospel, and advised all to live its principles in their everyday life. Said that investigators should not delay baptism when fully convinced of the divinity of "Mormonism."

Elder Joseph R. Standage spoke of his pleasure in attending conference. Said his desire was to fulfill an honorable mission and accomplish all the good he could through preaching the gospel.

Elder William Werrett spoke of the ridicule Latter-day Saints' children, and also the older saints, are forced to endure; but encouraged all to continue on, and some day they would have much joy to know they had held fast to "Mormonism."

The selection, "Jesus, I my cross have taken," was sung by members of the Norwich branch.

Elder Frank L. Bentley spoke of the firm foundation upon which "Mormonism" is built. Said that it is God's work and can not be destroyed. He then showed the necessity of so living the gospel that we shall be able to have the Holy Spirit within us at all times.

A vocal solo was rendered by Sister Jennie Bewley.

Elder R. Fay Facer spoke on the divinity of Joseph Smith's mission, showing that he was duly authorized, and that his work is proof that his mission was divine.

Singing, "Sweet hour of prayer." Benediction by Elder Benjamin Ward.

The afternoon session commenced at 2: 30 by singing, "High on the mountain top." Prayer by Elder John G. Bullock. Singing, "Sweet is the work."

Elder John L. Nelson was the first speaker, and he explained how the gospel affords work for all. He spoke also of the necessity of yielding obedience to all commandments, as no one commandment will save us; but we must obey all of them. Spoke of the failure to find the true organization of the primitive church in the many different denominations of to-day. Advised all to live their religion, and invited those who are interested to continue an earnest investigation of our principles, and to be prayerful in their search after truth.

A selection, "Oh! it is wonderful," was sung by members of the Norwich branch.

Elder Charles W. Tonks said the gospel is the power of God unto salvation to all that believe and obey it. All shall be judged by their works. Said we accept all truth, and that there is some truth in all sects; but some denominations have very narrow conceptions of the true gospel. Baptism is essential to salvation, but must be preceded by true repentance.

Elder J. Arthur Wood presented the general and local authorities of the Church, who were unanimously sustained. He also read the labor and statistical report for the past six months.

Sister Agnes Harrison then sang a sacred solo.

Elder Francis E. Nelson spoke of the great privilege which the Latter-day Saints have to sustain the general authorities of the Church, and of the necessity of obeying those who are placed in authority after sustaining them. Said if any one will be honest with himself and ask the Lord, he shall know whether or not the gospel is of God. Said that the Word of Wisdom is a law of God, and that great blessings are obtained by obedience to it.

Singing, "Earth, with her ten thousand flowers." Benediction by Elder Henry Yates.

The evening session commenced at 6:30 by singing, "Though deep'ning trials throng your way." Prayer by Elder Frank L. Bentley. Singing, "O, my Father."

Elder Joseph R. Pendrey said he was pleased to see so many in attendance. He stated that the atonement made by Christ comes within reach of all mankind. The bands of death were broken for all mankind, irrespective of creed or color; but our individual salvation depends on our obedience to the gospel. All will be judged according to the deeds done in the flesh. Said that baptism is essential to salvation, and showed clearly from the scriptures that it was so taught by Christ. Explained that baptism does not do away with the efficacy of the atonement.

A sacred solo was rendered by Mrs. E. Dawson.

Elder Joshua B. Stewart, Jr., spoke of the good feeling among the saints, and of their love for their religion. Explained the doctrine of our pre-existent state, and of the plan of salvation marked out for us from the beginning. Stated briefly the history of the gospel up to the present time, showing that there has been an apostasy, and that man-made doctrines crept into the Church, that the ordinances were changed, which resulted in the gospel being taken from the earth. Spoke of the need of a restoration of the gospel in its fullness. Counseled all to keep the covenants they have made with the Lord.

Sister Edith Ninham rendered a sacred solo.

Elder J. Arthur Wood said that there had been a beautiful spirit prevailing in the meetings. Would be glad to have people who are not friendly to "Mormonism" attend our meetings and find out

the beauties of the gospel. The doctrines taught by the Latter-day Saints, and the lives lived by them are conclusive proofs that the accusations against the saints are false. Said that belief alone is not sufficient, being dead, as James clearly states. Showed that Paul and James were not at variance on this fundamental principle, as some people imagine. The fault lies in a misinterpretation of the scripture.

President James D. Thorne made a few closing remarks.

Singing, "Onward, Christian soldiers." Benediction by President James D. Thorne.

On Monday, April 27th, 1914, a priesthood meeting was held with a full attendance of the elders. All reported their respective branches to be in good condition, and unity prevails among the saints.

J. ARTHUR WOOD, Clerk of Conference.

CHARITY.

WHAT is charity? This is a simple question; yet how many there are who do not know the full meaning of the word. Some say that to be charitable is to help some one in need. How true this is; yet true charity is far more than this. We can be charitable with our time, as well as with our means. We, who are in the Relief Society, should understand this; but I am afraid that we do not do so fully, or we would not say: "I have no time to go and visit so-and-so this month," or, "I could not get to Relief Society meeting, I was too busy," and so on. "A lame excuse is better than none," said a wise man; but let us pause a moment and think of what we would probably do under different circumstances. Suppose that someone asked us to go to the opera, or some other place of amusement, would we be too busy to go? Ah! how gladly would we accept the invitation to enjoy worldly pleasures. Now, charity involves the use of time, as I have said, so when our branch president invites us to come to Relief Society meeting and enjoy spiritual pleasures, let us be glad to accept her invitation and attend.

Again: If some special friend were to ask us to accompany her on a visit some time when we have time, think in what a remarkably short while we would arrange an appointment and keep it. How much more we should have God for our special friend; He who gave us youth, health and strength; He to whom this Relief Society belongs, and for whom it works. Have we ever thought that God Himself is at the head of this society? It was He who first put it into the heart of the Prophet Joseph Smith to organize this institution, and it is the Spirit of God that invites each member to go with Him and visit the poor, the needy, the widow and the fatherless, etc.

Suppose, again, that our branch president, her two counselors, the secretary and the treasurer—those, mark you, who have extra duties on hand for the Relief Society because of the offices they hold—suppose, I say, that they were all too busy to come to class, and did not have time to attend to their duties, while still retaining their offices, what would become of the Relief Society? Why, it would soon be disbanded.

Further, we cannot always give money, so let us, at all events, give more time. Think, sisters, that every person whom our president asks us to visit, is absolutely in need of a friendly call. There is not one who does not need us to visit them. You may not think this; but it is true. There are some that we visit, whom to offer money would grossly offend. Then why need we continually visit them? Why, because in some, perhaps many cases, though we know it not, for they do not tell us, they may have some secret sorrow which is a great inward burden to them, and when we visit them and converse with them, whether it be gospel or other pleasant conversation that we hold, it enables them to forget their sorrow for the time being. Our time thus spent is charitably spent. We are told in the Bible to visit the widow and the fatherless, etc., and it is our duty to God and the Church to see to it that we do visit them, and all others who need us, as far as other duties will permit. In this way we can help to spread the gospel. Let us, then, dear sisters, know and realize that God who gave us time, requires us to spend it as charitably as we can, and I think we can spend more time in this cause, which needs us so much. Be not neglectful, and ever remember that time spent in comforting the needy or distressed is charity.

Leicester. MISS V. CON O. LOVETT.

HUMILITY.

SOLOMON says, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16: 19). Humility is a gift of God; but can and should be cultivated by all who desire the other gifts and blessings promised to the children of men. It is only to the humble that such blessings come. Our spiritual and, I might say, our intellectual and physical development depend, to a great extent, on the possession of this quality, because, expressed in a few words, humility is willing obedience to rightful authority; the elimination of all thoughts of self-aggrandisement, the doing of all things for the glory of God. It recognizes everything that we have—health, wealth, intellect, and even life itself, as coming from Him. What He has given He may take away; so it would hardly seem consistent for us to boast of our possessions. We are merely stewards, and we will be held strictly accountable for the talents with which we have been intrusted.

To be humble does not necessitate the surrender of our personal rights, nor does it mean that one must go through life apologizing for his existence. Success is open to the humble as well as to the proud. But it is much longer lived when attained by the former, because the humble person neglects not to give the praise, honor and glory to Him who made success possible.

One of the worst sins in the world is excessive pride. None are wholly free from its deadly effects; but we should try to avoid it, as one would avoid the leprosy. One of the most common ways of cultivating it is through listening to the voice of flattery. In this way the little germ is planted in the heart, and if not crushed it will develop into a power that can not be easily eradicated. Truly, "Flattery is a person's worst enemy." To confirm the statement of Solomon that "pride goeth before destruction and an haughty spirit before a fall," it is only necessary to call to mind the miserable death of Herod; the fall of proud, arrogant Rome, and the awful fate of the Nephite and the Jaredite nations.

Nuneaton. CLYDE A. RUSSELL.

THE WEAK LINK.

JOAN WENTWORTH shut Esther Grant's door, and stood with her back against it. Her eyes were dark with pain as she challenged her friend.

"Esther Grant," she cried, "tell me the truth! There isn't anyone else brave enough to do it. *Why did the girls choose Lois Dane class president instead of me?* I wouldn't tell another soul except you, but—it hurt so. Lois Dane is almost dull, and she has no executive ability at all; she's nice enough, of course, but she isn't a strong girl in any way. She's just colorless. I can't understand it. Esther, if you love me, tell me, for I know that you know."

Esther looked up; her gray eyes were full of wistful tenderness.

"Dear," she said, "I'll tell you. It's the case of the one weak link in the chain, I think. The girls are proud of your scholarship. And they admire your courage, your good looks, your ability. They know that you are probably the strongest girl in the class, but they do not like your habit of criticism, dear. They say that there is hardly a person—girl, faculty member, anyone—that you don't run down. As Madge cried, 'She makes me feel half an inch high, and when I'm reduced to such a pigmy as that, all the enthusiasm and courage are squeezed out of me!'"

"But," Joan stammered, indignant and bewildered, "the things I say are true—no one can deny them."

Esther shook her head. "They are only a tiny piece of the whole truth," she said. "Miss Mareh may be a poor logician, but she inspires her classes. Jess Kilbourne may be harum-scarum, but she never in her life failed a soul in trouble. Kate Barrett may be

narrow, but she is true as steel. And Lois Dane isn't really 'colorless'; she is a power, because, my dear, she believes people *up*, not down; and people are ashamed to disappoint her. I'm glad you asked me, dear, because when you come to teach, in spite of all your brilliancy, you will fail unless you see the best, and not the worst, of your pupils, and—I can't *bear* to have you fail, Joan!"—SELECTED.

FROM THE MISSION FIELD.

Change of Address.—After May 1st, 1914, until further notice, the headquarters' address of the Manchester conference will be No. 10 Fernleaf Street, Whitworth Park, Moss Side, Manchester.

Baptisms.—On Wednesday, April 22nd, 1914, a baptismal service was held at Cardiff (Bristol conference), at which one soul was added to the Church. Elder Job Llewelyn officiated.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), April 30th, 1914, when two souls were added to the fold of Christ. Elder George Stevens officiated.

Releases and Departures.—The following named missionaries have been honorably released and took passage for Montreal per s.s. *Victorian* on April 29th, 1914: From the Swedish mission—Roice B. Nelson and Henry P. Booke. From the Swiss and German mission—Allan L. Willie and Joseph Anderson. From the Netherlands mission—Ambrose Hanchett. From the British mission—Harry V. Jordan. A company of emigrants numbering nineteen in charge of Elders Joseph Anderson, Ambrose Hanchett and Harry V. Jordan took passage on the same ship.

DIED.

BEECHING.—At Kennington, London, S.E. (London conference), on the 13th of April, 1914, Susannah Grace Beeching. Deceased was born in 1827, and was baptized April 17th, 1849. She was a faithful Latter-day Saint, and bore a strong testimony to the last. Utah papers please copy.

CONTENTS:

The Use of the Tongue 289
Observations of Utah and "Mormon" Settlements 293
Our Brother's Blood 295
Editorial: Discerning of Spirits 296
Minutes of Norwich Conference 299
Charity 301
Humility 302
The Weak Link 303
From the Mission Field 304

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